

The Views of Bayan Village Religious Figures About Weak Women in a Bayan Traditional Wedding, North Lombok District

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Abstract

This research examines the views of village religious leaders Bayan Regarding Awik-awik Kirangan in Bayan Traditional Weddings North Lombok Regency, to find out what the figures think Bayan Village religion regarding awik-awik kirangan in traditional marriages parrot. The research method used in this research is Descriptive Qualitative Research. Data collection techniques used are observation, interviews, and documentation. Data analysis techniques used include data reduction, data presentation and drawing conclusions. Meanwhile, the research location in this study was Bayan Village, Bayan District, North Lombok Regency. The results of the research show that, this kirangan awik-awik still carried out until now since the wedding until now. According to the views of religious figures, awik-awik This thought will be a secret/safety, no problem religion and does not conflict because it has become a mutual agreement. The reason is because it has become a mutual agreement on during the gundem (customary deliberation) event and has become a standard decision Bayan indigenous people who cannot be changed.

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1. INTRODUCTION

The view of religious leaders regarding awik-awik kirangan in traditional bayan marriages is the delivery of buffaloes/cows to the bride, the amount of which is agreed upon during the gundem (deliberation) and then the tampah wirang (kirangan) party is held at the traditional bale or the woman's house. The term kirangan is called (Tampah Wirang), which is a buffalo or cow that will be handed over by the bridegroom to be slaughtered at the time of walimahan or thanksgiving. Awik-awik kirangan in bayan traditional marriage, after the Sorong Serah Ajikrama and religious marriage are held, then in the traditional marriage procession of the Bayan community an event is held called the Tampah Wirang event or also known as kirangan, which is the event of slaughtering buffaloes that have been brought by the groom.

Researchers present several scientific works that discuss the views of Bayan Village religious leaders regarding awik-awik-awik kirangan in traditional bayan weddings, including the following:

1. Annisa Riski Amalia with the title "The Sasak Tribe *Merarik* Marriage Tradition in Lombok". Anisa's thesis discusses the integration of religion and culture between *wetu telu* and *merariq*. Annisa explained that *wetu telu* is a combination of Islam and Hinduism. Where in the Islamic concept there are only Friday prayers, Eid al-Fitr prayers and Eid al-Adha prayers, while in the Hindu concept, *wetu telu* still uses mystical elements such as offerings, and others. Annisa also explained that *merariq* is a mixture of Islam and Hinduism. The difference is that Annisa's research focuses more

on the mixing of Islamic and Hindu elements in the practice of *merariq*, the community's view of *merariq* and its position. Meanwhile, the research that the researchers conducted focused on discussing *awik-awik kirangan* in the Bayan traditional marriage in the procession of *merariq* (marriage) where the tradition is seen from the views of religious leaders.

2. Muhammad Sardi examines the "Impact of Awik-awik Gubuk related to restrictions on marriage dowry on household harmony" (case study in Pepekau Lauk and Pepekau Daye hamlets, Batunyala Village). Muhammad Sardi's research focuses on discussing Awik-awik Gubuk which limits the marriage dowry. If the man and woman who marry come from the two hamlets, the standard marriage dowry has been set, namely: according to the price of three quintals of dry rice, including pisuke. The three quintals of paddy are divided into two, one quintal for the bride (dowry) and 2 quintals for Pisuke to the parents. The impact of this restriction is the frequent occurrence of divorce because the dowry given is not much and the dowry set is not in accordance with the times resulting in problems in the family. The similarity between Muhammad Sardi's research and the research that the researchers conducted is that they both discuss Awik-awik. Meanwhile, the difference between Muhammad Sardi's research and the research that the researchers conducted was that Muhammad Sardi's research focused on Awik-awik Gubuk which limited the marriage dowry in Pepekau Lauk and Pepekau Daye Hamlets, Batunyala Village. Meanwhile, the research conducted by the researcher focused on *awik-awik kirangan* in Bayan traditional marriage.
3. Diny Maris Fitriani examines "The views of religious leaders on the meaning of the stages of looking for a mantu in the tradition of marriage bekasri in lamongan (Case study in blimbing village, paciran sub-district, lamongan district)". Diny Maris Fitriani's thesis discusses how religious leaders view the meaning of the stages of looking for a mantu in the lamongan bekasri marriage tradition. Diny Maris Fitriani's research focuses on the Bekasri Lamongan wedding ceremony, where in the proposal process, the woman proposes to the prospective groom first by bringing gifts in the form of several foodstuffs and cakes that are adhesive. In addition, there is also a set of prayer tools for the prospective groom. about how religious leaders view the stages of looking for mantu in the tradition of Bekasri marriage in Lamongan. The equation of Diny Maris Fitriani's research with the research that the researchers conducted is both looking for how religious leaders view traditional customs in marriage. While the difference with the research conducted by Diny Maris Fitriani is focused on the stages of looking for in-laws in the Lamongan bekasri marriage tradition. While the focus of research from researchers is *awik-awik kirangan* in traditional bayan marriages.

This research shows excellence in identifying and analyzing real problems about *kirangan* in Bayan Village. The results of the research explain the amount of *kirangan* issued from the man to the woman and how the philosophy is then the positive and negative impacts. This study specifically discusses how religious figures view the *kirangan* in traditional marriages in Bayan Village. In general, religious figures are referred to as scholars, i.e. people who know, people who study in one of the fields of science. Ulama is a status that a person acquires through learning, where the title of ulama is obtained from the recognition of other parties towards him. To get recognition from others, a cleric must at least have qualified knowledge and followers or students.

Based on the results of the interviews, the researchers also found that the religious leaders' view of *awik-awik kirangan* in traditional bayan marriages is the handover of buffaloes/cows to the female party, the amount of which is agreed upon during the *gundem* (deliberation) event and then the *tampah wirang* (*kirangan*) party is held at the traditional

bale or the home of the female party. As the background, it is very important to conduct direct research on the views of religious leaders regarding awik-awik kirangan in traditional bayan marriages to find solutions so as not to burden both parties. Based on some of the above reviews, it is interesting for the author to research how “The Views of Religious Leaders of Bayan Village Regarding Awik-awik Kirangan in Bayan Traditional Marriage, North Lombok Regency”.

2. RESEARCH METHOD

Research method is a series of technical steps taken in research and no longer discuss the definition of a method. The research method needs to include the approach taken, the type of research, data sources, data collection methods, and data validity checking techniques. The methods used must be accompanied by references. The research method is formulated briefly and clearly and is more about the application of the method / the real way the author obtains and processes data, such as being able to mention interviewees or how to collect data.

The method used in this research is descriptive qualitative method, which is research that focuses its attention on the general principles that underlie the manifestation of a symptom or phenomenon that occurs.

While the approach that researchers use is a legal sociology approach, the use of a legal sociology approach because researchers see the phenomenon or activity carried out by the people of Bayan Village, Bayan District, North Lombok Regency is a symptom that arises from the norms that apply due to habits which researchers then analyze through the views of religious leaders.

3. RESULTS AND DISCUSSION

A. Wedding in Bayan Village

In Bayan Village, there are several types of marriages that are still applied today, including the following:

1. *Mulang*

In Bayan's traditional marriage rules, both arranged marriages and non-arranged marriages are required to conduct *Pemulangan* (*Mulang*), which is the running away of the girl/bride-to-be. This activity is the initial procession of Bayan traditional marriage, where the prospective bridegroom takes the prospective bride from her parents' house secretly (rushed). Basically, marriage in the Bayan Village community is based on mutual love, meaning that both parties (the prospective bridegroom and the prospective bride) have a sense of mutual love so that they promise to marry. Although both parties love each other, in the implementation of the Bayan traditional marriage procession, the prospective groom is not allowed to propose or ask the prospective bride to his family, but the prospective bride must be rushed or stolen, which in Bayan terms is called *Mulang*. In this case the prospective bride is taken away by the prospective groom.

2. *Nobat Lekoq Buaq* (Siri Marriage)

This marriage procession is very simple, namely the bride and groom are brought together in a hiding place and accompanied by a *Pemekel Adat* and a *Kiyai*. *Nobat Lekoq Buaq* is held and led by the *Kiyai*, meaning that the bride and groom are married by the *Kiyai* and witnessed by the *Pemekel Adat* and several members of the groom's family without involving the bride's family.

In the implementation of the *Nobat Lekoq Buaq* event, *Penginang/Tabaq* is provided, which is a kind of bowl made of wood in a round shape which functions

as a place to put offerings in the form of betel nut (lekoq), an areca nut (buaq), betel nut and money bolong as many as 44 pieces wrapped in Usap, which is a small piece of cloth with a specific or distinctive pattern woven specifically to bugkus Tabak. This Usap is black and red in color. After the complete Tabak and its contents are brought by the bride and groom, the Kiyai immediately marries the prospective bride and groom by reading the Bayan sahadat which consists of four creeds, namely 1) Syahadat Tauhid which reads “Ashadualla Ilahaillohu”, 2) Syahadat Rasul which reads “Ashaduanan Muhammad Rasulullah”, 3) Syahadat Pangeran which reads “Ashadu ingsun sinuruh anak sine setoken pangeran anging Allah sabenarai lang insun lang nuruhi satuhune nabi Muhammd utusan dening Allah”, and 4) Syahadat Salawat which reads “Allahumma salli ala Muhammadin wa ala ali Muhammadin”. After reciting the creed, the betel nut, areca nut and whiting that have been prepared are chewed by the Kiyai, while the bolong money is a reward from the Kiyai who marries the bride and groom. After the Nobat Lekoq Buaq procession is carried out, the bride-to-be is allowed to leave the place of embarkation and live in the house of her future husband.

3. Religious Marriage

Religious marriage is a marriage performed in accordance with the rules of Islamic law. This marriage is performed after the Sajikrama procession is over. The marriage procession is carried out like a marriage carried out by Muslims. This is done to legalize the relationship between husband and wife in accordance with the guidance of Islamic law. In the guidance of Islamic law, there are three processions or procedures that must be carried out in the marriage process, namely; 1) khitbah (engagement), 2) aqad nikah, and 3) walimah. Khitbah is the initial procession in marriage in accordance with the teachings of Islamic law. Khitbah or engagement is the process of asking or the process of proposing by the groom to the family of the bride he will marry. This procession has a very important meaning in marriage according to Islamic law where khitbah (proposing) aims to emphasize that the woman has officially become the future wife of the man who came to propose to her and of course the proposal is accepted by the woman and all her family. After the woman accepts the proposal from the man who proposed to her, it means that she is ready to be married so that their relationship becomes official in Islamic law and constitutional law. The most important process in Islamic marriage is the marriage contract. The Aqad nikah is the most sacred procession in a Muslim marriage.

4. Traditional Marriage

Marry/Merarik Adat is an activity or event carried out by the traditional community of Bayan Village where this activity is the culmination of the Bayan traditional marriage procession. After all the Tampah Wirang events or processions are completed, then proceed with carrying out the Traditional Nikah which is held at Santren Kapu. The implementation of this Traditional Marriage is different from the implementation of Tobat Lekoq Buaq, this wedding event is very lively and is attended by invitees from both the male and female families and the surrounding community. In addition, those who must be present or present at this event are Pengulu Adat, Pemekel Adat, Kiyai Adat, Pemangku and guardians. Before the Traditional Nikah is held at Santren Kampu, the bride and groom first make preparations that are truly unique and have a very deep meaning for the local community.

The Bayan traditional marriage procession shows that the Bayan community prioritizes customary law without overriding religious law. In each customary marriage procession, there are clear customary rules with clear sanctions as well so that the Bayan customary law order is relatively complex in terms of marriage. The tradition of Bayan customary marriage is still implemented until today, which proves that the existence of customary law in the social life of the Bayan community is still quite strong until today. The reason for the strong existence of customary law is the existence of a social institution that oversees the implementation of customary law in Bayan, namely the Bayan Customary Supreme Leader who is assisted by the structure below it. The existence of this order of Bayan customary law stakeholders is what makes the existence of Bayan customary law last until today and continues to be passed on from generation to generation. In addition, the consistency of the implementation of sanctions for violations of the applicable customary law is also an invincible force so that until now Bayan customary law still exists in regulating the social life of the Bayan indigenous community, including in the aspect of marriage of the Bayan Village community.

So, it can be seen that there are four types of marriage that are still applied from generation to generation in Bayan Village. The Bayan indigenous community has begun to implement an application system, not all marriages are siri and those that used to prioritize traditional marriage can now precede religious marriage and then traditional marriage. Different from awik-awik kirangan must be paid by the male party to the woman.

B. Awik-awik Kirangan at a Wedding in Bayan Village

Awik-awik of Bayan traditional marriages are still carried out today from generation to generation, because they have become standard provisions. Like the interview I conducted with Raden Surianto, one of the traditional leaders in Bayan Village:

Regarding history, this kirangan awik-awik has existed since the existence of weddings in the Bayan indigenous community which has been continuously carried out until now. This kirangan is something that can be said to be mandatory in Bayan Village because it has become an agreement at the ajikrama deliberation and the provisions are standard and cannot be changed. This Kirangan is handed over by a man in the form of buffalo/cows whose numbers are seen from the family tree and discussed at the gundem event. This kirangan tradition does not have to be paid off at that time, it can be paid off when the man is able to pay it. The implementation of this kirangan awik-awik is still being carried out and in my opinion, it is not difficult because this kirangan can be owed and does not have to be repaid at that time because if this kirangan is not paid off there will be customary sanctions and it will not be given following traditional events. Apart from that, the initial history of the implementation of this kirangan awik-awik has been around for a long time since the existence of marriage so that until now it has been carried out from generation to generation and has become an unwritten and standard rule that has been in effect.

From what was conveyed by Raden Surianto that the history of awik-awik kirangan has existed since the existence of weddings in Bayan Village for the year is not well known, because until now this kirangan tradition is especially carried out from generation to generation. This kirangan custom is a custom/tradition that is still carried out until now because it has become a fixed provision that cannot be changed, while in

relation to religion according to him awik-awik kirangan is in line with religion because it is based on mutual agreement between traditional leaders, religious leaders, youth leaders, community leaders and the Bayan Village government.

Based on the results of interviews with the husband-and-wife couple, Mr. Misayang and Mrs. Erniati, as a family who have used kirangan in the bayan wedding custom, they explained that:

We both previously objected to this kirangan but what can we do? This has become a standard rule and cannot be changed. Ready or not, we have to be ready to carry out the kirangan (tampah wirang) at traditional bayan weddings. Instead of having to accept customary sanctions, it is better to try to implement this kirangan.

From what was conveyed by Mr. Misayang and Mrs. Erniati, that actually personally they felt heavy with the kirangan but inevitably had to be carried out because it had become a provision agreed upon by the Bayan indigenous people who were still thick with tradition.

Analysis of *awik-awik* in a traditional bayan wedding. In a traditional bayan wedding *Ajikrama* The handover, which is often delayed in payment, is in the form of a requirement for the groom to produce several buffalo or cows according to the status of the woman. As previously explained, the status or level of social stratification of the bride will determine how many cows or buffaloes the prospective groom must produce. This especially applies to the nobility, both in East Bayan, West Bayan and in Karanglah.

If the groom's condition does not allow it, then *the party was embarrassingly* postponed, but the wedding procession can still take place and does not reduce permission from the woman's extended family. This shows that there is relief for the groom who is not ready to spend one part of the *ajikrama*, to postpone payment until he is able and able. Apart from that, what makes this not difficult is the *servingkrama* in the form of buffalo or cow in installments, does not have to be issued all at once. If at this time he cannot afford to raise three adult cows for the party, then he is allowed to buy one calf and give it to one of the woman's relatives to look after and raise it, which later, when it has bred and is mature, can be slaughtered for the party. *look ashamed*. The solution offered by the woman's family was very wise and made things easier for the groom.

Following table analysis of the philosophy of surrender of numbers *reduced* in a traditional Bayan wedding:

Table 2.4: Number and Philosophy *reduced*

Amount <i>reduced</i>	Philosophy/Meaning
1 buffalo/cow	The implementation of 1 buffalo/cow takes effect in the West Bayan section (<i>Golden Bat</i>) because 1 tail is the ability of the man, which is an agreement between local figures at the traditional deliberation event.
2-3 buffalo/cows	This number of 2-3 individuals means those still in the family tree and nobility in the Bayan traditional

	community. This is what is still applied today.
12-13 buffalo/cows	The number of approximately 12-13 cows/buffalo is for those who marry noble women, especially in the hamlets of East Bayan, West Bayan, Karanglah (<i>Timuk Orong</i>). This means that outside the family tree and outside the village you will still be asked to guess numbers 12-13 because this was the decision of the Bayan traditional community at the time of the event <i>Village</i> (customary deliberation).

From the table above, the concept of enforcement can be understood *awik-awik*, the meaning of the philosophy is the result of an agreement at the time of the event *countryside* (customary deliberation) which must be present are the bekel, hamlet head, kiai, traditional guardians and the community who then agreed amount *reduced* that should submitted men to women. This traditional custom is still implemented today by the Bayan indigenous people of North Lombok.

It can be analyzed that concept *Awik-awik* are rules or norms originating from traditions that live in society to protect the environment, social culture, and others in the form of recommendations, prohibitions and sanctions that are mutually agreed upon and patterned according to where they live, then continuously passed on to the next generation.

C. Views of Bayan Village Religious Figures About *Awik-awik Kirangan* at the Bayan Traditional Wedding in Bayan Village

From the findings that researchers found in the field, the views of Bayan Village religious leaders regarding *awik-awik*, there are several opinions of religious figures in Bayan Village, Bayan District. As in an interview with Mr Kertadi, one of the religious figures and Village Headmaster, that:

"My view regarding this awik-awik kirangan is a kerahayuan/selamatan event, it doesn't matter according to religion and doesn't conflict with Islam, because it has become a mutual agreement. Although sometimes there are married couples who complain about this awik-awik kirangan, but because in the traditional community of bayan it is an obligation that the man must hand over a buffalo/cow to the woman to carry out the walimatur arsy or begawe wedding party which is attended by many people, especially the families of men and women "The event is held at the woman's house and the event is also held at the traditional bale or traditional house."

So according to Mr Kertadi, one of the religious figures in Bayan Village, that *awik-awik* is not against the Islamic religion, the reason is because it has become a mutual agreement at the time of the event *countryside* (customary deliberation) and has become a standard decision of the Bayan indigenous community which cannot

be changed. Even though the men think it is burdensome, this goes back to customary sanctions because Bayan Village still upholds customs.

Furthermore, the opinion of Mr. Raden Nyakranom, who is a religious figure and religious instructor in Bayan sub-district, is related to kirangan

"This kirangan is a handover from the man to the woman in the form of buffalo, the number of which depends on how much is agreed during the deliberation. So, If observed in depth, this traditional awik-awik kirangan (tampah wirang) wedding procession will be burdensome for both the male and female parties, if the man is unable to pay for it and for the woman if he is unable to carry it out. "This kirangan can be paid in installments whenever the men are able to pay it off, apart from applying the kirangan to people from outside the village or those who are able to pay it in cash, it is termed cocol, where the nominal amount of money is according to the price of the cow which is the kirangan."

Another opinion also came from Mr. Rosiana as a religious figure, explaining that

Awik-awik kirangan has become a solid tradition for the Bayan traditional community which is then continued to be implemented from generation to generation until now it is still applied. The connection with this reduction can be aggravating or lightening. It is heavy if the man is unable to pay it and the woman is heavy if she is unable to carry it out. While it can alleviate because it does not have to be paid at that time and can be paid when the man is able. But in my personal opinion this reduction is heavy because this town is still steeped in custom and culture so we do not dare to openly comment let alone delete it because here custom is still prioritized so we may be sanctioned by custom and isolated.

The views of Mr. Raden Nyakranom and Mr. Rosiana can be said to be the same, namely *awik-awik* is burdensome for both parties because it is burdensome for the man if he is unable to carry it out, such as handing over 13 buffalo/cows, although there is relief, it can be paid in installments whenever the man is able to pay it off. Apart from that, it is also difficult for women at weddings (*begawe*) at the woman's house because she prepared it. However, what is an obstacle if this kirangan is to be further relaxed is custom because in Bayan Village there is still strong tradition and upholding tradition.

From the view of these religious figures, it is tradition *awik-awik* is still in line with religion because up to now it is still being implemented even though there are those who feel it is burdensome and it is given relief. So, the solution given by religious leaders is to provide enlightenment in stages and most importantly, the younger generation is expected to be able to change, eradicate traditions that are burdensome and contrary to the Islamic religion.

So, it can be concluded and the researchers analyzed that *awik-awik* falls into the category '*urf fasid*' when both are burdened with this reduction, because some do not get married because men do not dare to propose even though there is relief to be paid in installments but it will still be a debt if they do not pay it off. But if it is not contrary to *syar'a* and does not bring harm then it is called '*Urf is authentic*'. One of them in West Bayan (*Golden Bat*) only handed over 1 buffalo and even then, through mutual agreement. Of course, habits that conflict with the *Sharia* become a burdensome problem if they are not changed until the next generation wants to get married. Researchers agree with the solution offered by religious

leaders, namely changing it gradually and then sending their children to school to become the next generation who will change customs that are contrary to the Sharia' and burdensome for both parties.

D. Positive and Negative Impacts of Implementation *Awik-Awik* in the Bayan Traditional Wedding in Bayan Village

The analysis of the positive and negative impacts of implementing *awik-awik* kirangan in traditional Bayan weddings is as follows:

1. Positive impact,
 - a. Strengthening relationships between families means creating a harmonious relationship between the two families and will be free from ties, namely there will be no debt from the men and they will be able to participate in traditional events in Bayan Village.
 - b. Respect tradition and culture, *awik-awik* is part of Bayan customs that are rich in tradition and culture. Carrying out this procession with obedience and honor not only strengthens the local culture, but also safeguards the precious heritage of our ancestors.
 - c. Appreciating the values of harmony, this kirangan *awik-awik* often contains the values of harmony, togetherness and mutual cooperation.
 - d. Deepening the meaning of communion, the *awik-awik* kirangan procession also emphasizes the importance of unity and oneness in marriage. Because the birthday event invited all the families of the bride and groom as well as the traditional community in Bayan Village.
2. Negative impact
 - a. Some families feel stressed financially, preparing and implementing *awik-awik* requires quite a large amount of money, especially in its implementation, the men hand over the kirangan in the form of buffalo/cattle, the number of which is determined during deliberation.
 - b. Potential for increased competition and conflict, *awik-awik* can create competition between families to demonstrate social status and wealth. This causes conflict between both parties.
 - c. Diverting the true meaning of marriage, *awik-awik* can divert the true meaning of marriage, namely the bond of love and commitment between the bride and groom. Where more attention is focused on the material aspects of the wedding ceremony.
 - d. Increased social pressure, this is because if *awik-awik* is violated or not implemented then the customary sanction applies until the man is able to pay it, namely he is not allowed to take part in traditional events in Bayan Village.

Thus, *awik-awik* is it a series of formal rituals in Bayan traditional weddings, but it also has positive and negative impacts on the Bayan traditional community because until now the implementation or application of this kirangan *awik-awik* is still being carried out.

3. CONCLUSION

Based on discussing the data found during the research process, conclusions can be drawn including the following:

1. Term *reduced* this is called (*Tampah Wirang*) , namely a buffalo or cow that will be handed over by the groom to be slaughtered during the walimahan or thanksgiving event. *Awik-awik* in a traditional bayan wedding, after the event *Sorong Serah Ajikrama* and a religious marriage is carried out, then in the traditional marriage procession of the

Bayan community an event is held which is called an event *Embarrassed* or also known as terms *reduced*, namely the event of slaughtering the buffalo that has been brought by the groom.

Program *Embarrassed (reduced)* is an event carried out to prepare *Get married* or wedding. The custom is to slaughter the buffalo that has been handed over by the groom, the officers at this event have been appointed according to their respective duties. meaning that in this event the officers are to arrange the rice (special food), equipment and so on.

2. Bayan village religious leaders' views regarding awik-awik kirangan in traditional Bayan weddings. Religious leaders' views regarding *awik-awik* kirangan in a traditional bayan wedding is the presentation of a buffalo/cow to the woman whose number is agreed upon at the time of the event *countryside* (deliberation) and then a party was held *shy away* located at *traditional bale* or the woman's house. In the view of religious leaders, this awik-awik kirangan does not conflict with Islamic law because there are concessions provided such as being able to pay in installments to pay off the weight if the man is unable to hand over his kirangan directly in the form of 13 buffalo. Religious leaders think that these customs are customs that have been established long ago and are part of the legacy of their ancestors. Then it was implemented until now and the provisions are standard. Religious figures themselves do not dare to comment further because the Bayan indigenous community is still strong in defending their traditions, if they go too far in commenting, religious figures could be exiled. Therefore, the hope of religious leaders in Bayan Village is to generate successors who send their children to school to be able to change it gradually.

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